grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Cor. 13:14. Only three are named for there are no more. And this form of benediction was no doubt used in the primitive church. Abbott and Conaut in their dictionary of religious knowledge say: "It is certain, however, that from the apostolic times they paid worship to Father, Son and Holy Ghost, addressed to them their prayers, and included them in their doxologies."

This apostolic and primitive practice should be kept up. It sounds ridiculous to me to hear a preacher say, "I dismiss you," or "you may consider yourselves dismissed." Thus parting in their own strength, when we have a divinely given form, and by using it we honor God, and to part with divine grace, love and communion. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Such are a few reasons for believing in the trinity. The names of God are plural. God speaks in the plural. He gave his people a plural benediction. Isaiah saw in his vision a plurality. The baptismal formula limits the number to three. Only three are engaged in the work of salvation. The apostolic benediction limits the number to three.

Traces of this doctrine are found in most heathen nations. It may be traced in India, Persia, Egypt, Roman, Japan, and Grecian mythologies. Cerebus with his three heads, and Neptune with his three pronged fork, are ravelings from this doctrine. There was a time when "the whole earth was of one language, and one speech." Gen. 11:1. From Babel "Did the Lord scatter them abroad upon the face of all the earth." Gen. 11:9. Before this scatteration they must have had knowledge of God and his doctrine, received direct or from Noah or they would not have tried to build a tower and enter heaven. Now this idea of the trinity found among heathen nations today, must have sprung from seed planted. The one national family reached the plain of Shinar and built the tower. These nations have traditions of the flood. They must have come from such a source, so also the trinity. Indeed idolatry is this doctrine prostituted.

Matthew Henry well says: "This plural name of God, in Hebrew, which speaks of him as many, though he is one, was to the Gentiles perhaps a savor of death unto death, hardening them in their idolatry. But it is to us a savor of life unto life, conforming our faith in the doctrine of the trinity, which, though but darkly intimated in the Old Testament, is clearly revealed in the New."

2. Man is triune, one composed of three. His body is composed of a trinity of systems. The motive, vital, and mental. Each of these three systems is triune. The motive or mechanical system is composed of bones, ligaments and muscles. The vital or nutritive system is composed of cells, tubes and glands. The mental or nervous system is composed of the brain, spinal cord and nerves.

Anthropology or the science of man is divided into three grand systems. Phrenology or the brain the organ of mind. Physiology or the animal structure, and Physiognomy, or the expression of the soul through the countenance. Man is ruled by a trinity of laws. Physical which touch matter. Organic which touch organized and conscious matter, and moral which touch our acts in reference to purity and happinesss.

Man's life is like a triangle. At one corner is heaven, at another corner is hell, and at a third corner is earth, a trinity in itself—earth, sea and sky.

Man receives light from a triune system, composed of sun, moon and stars, and light itself is a trinity composed of light, heat, and electricity.

Man moves through a triune day, its main divisions being morning, noon and night—having its analogy on his own life. Childhood, maturity and old age.

If man studies mathematics he must use the triangle, "and in logic three premises are indispensable." Thus if we look at man we find him triune.

And the main three-fold division is in harmony with the Bible, hence all men who are students, recognize man as physical, mental and spiritual.

Physical: "I beseech you, therefore, brethren, by the mercies of God, that ye present your *bodies* a living sacrifice, holy and acceptable unto God, which is your reasonable service." Rom. 12:1.

Mental: "And be not conformed to this world, but be ye transformed by the renewing of your *mind*, that ye may prove what is that good and acceptable, and perfect will of God." Rom. 12:2.

Paul makes a clear distinction between body and mind: "So then with the mind, I myself serve the law of God, but with the flesh the law of sin." Rom. 7:25.

Spirit: "There is, therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the *spirit*." Rom. 8:1.

Before making my third point, it will not be out of place to quote Martin F. Tupper's

"ANALOGIES OF THE TRINITY".

There be three grand principles—life, generation and obedience,

Shadowing in every creature, the spirit, and the Father, and the Son.

There be three grand unities, variously mixed in trinities,

The rose, and the ruby, and the pearl; each one is made of three;

And the three, be the like ingredients, mingled in diverse measures.

Thyself hast within thyself body, and life, and mind:

Matter, and breath, and instinct, unite in all beasts of the field.

Substance, coherence, and weight, fashion the fabrics of the earth.

The will, the doing, and the deed, combine to frame a fact.

The stem, the leaf, and the flower; beginning middle and end.

Cause, circumstance, consequent; and every three is one.

Yea, the very breath of man's life consisteth of a trinity of vapors,

And the noonday light is a compound, the triune shadow of Jehovah.

3. Triune man occupies a triune relation with triune God. Man being three-fold and God being three-fold, the relation between the two are three-fold.

1. Man is related to God by creation. As David says: "We are fearfully and wonderfully made," and again: "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves." Psa. 100:3. We are not from the monas of the scientist, by way of the oyster, tadpole and monkey; neither have we sprung up by chance, or shot out as a ball from the cannon's mouth by some unknown chemical law. God made us. "Let us make man in our own image: So God created he him." Gen. 1:26, 27; hence he is our Father who art in heaven.

2. Man is related to God by redemption. God has not only created but he has also redeemed us. Paul says: "Ye are not your own for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. Peter tells us the price paid: "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by traditions from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:18, 19. Isaiah seeing with prophetic eye the path in which this blood-bought crowd should walk exclaimed: "The redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion, with song and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

3. Man is related to God by sanctification. He is separated from the unclean, as a medium throught whom God can work. Paul says: "This is the will of God, even your sanctification." 1 Thess. 4:3. The whole doctrine of Christ brought to a focus is: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. Without holiness we cannot see God. "Blessed are the pure in heart: for they shall see God." Matt. 5:8. Without Christ there can be no purity. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Having made use of this name as our passport from death unto life, we stand directly related to God. "For ye are dead, and your life is hid with Christ in God." Col. 3:3. The development of sanctification is glorification. The fruit becomes ripe, death as the servant of God plucks it, and we are forever with the Lord.

"Forever with the Lord!"
Amen, so let it be!
Life from the dead is in that word,
'Tis immortality.

But brethren, before man reaches this majestic place of bliss and is forever with the Lord, he must undergo a trinity of great changes. In other words before man enters heaven he must be born three times.

1. There is a natural birth. He passes from the womb into the world, and becomes a member of the family; only then is he recognized as such.

2. There is the spiritual birth. He passes from nature into grace, from the world into the church, and becomes a member of God's family, only then is he recognized as such.

3. There is the eternal birth. He passes from time into eternity, from the church militant into the church triumphant, and becomes a member of the family composed of those who have washed their robes and made them white in the blood of the Lamb; only then can be read his title clear to mansions in the skies, bid farewell to every fear, and have God wipe away all tears.

These changes must take place, before an individual becomes a native of time or a citizen of eternity. Some of us have made two, and in due course we will make the third.

Now let me clinch the whole matter. If God is triune, if man is triune, if triune man stands in relation to triune God, and if Christ command baptism in the name of Father, Son, and Holy Ghost, the one in three, not the three in one, what should be done? If my premises are correct, what should the conclusion be? I leave the inference with you. "Prove all things and hold fast that which is good."

JOHN DUKE MCFADEN.

The Psalms.

If there was no other evidence that the Psalms of David are inspired, than that which is offered by the fact, that no maltreatment of translation in prose or verse to which they have been subjected has quenched their marvelous spiritual power, or destroyed their rich poetry, it would be well nigh conclusive.

No other literary work has been put to so great a variety of severe tests, and none has triumphed so signally over the poverty, the ignorance, the misconception, of its translators. The poorest version that has ever appeared, has preserved something of the grandeur, the beauty, the melody and the power, and the spirit of the original.

Probably, however, the most crucial test to which these incomparable hymns, have ever been subjected, is that to which they are now being put by Biblical scholars, who bring to the task an amount of learning, that has never before been approached, and, we may add, an absence of poetic taste, and genius that is unparalled.—I. H. P.

PAIN masters the mind. Avoid the disease known as Catarrh by using Warner's Log Cabin Rose Cream. 50 cents. Sold by all druggists.

Mrs. Moses Taylor, of New York, inherited $20,000,000 from her husband, and the estate has since increased greatly in value. She passes her summers at Long Branch, and devotes herself largely to religion and benevolence.

Queen Victoria has a remarkably fine head of hair, for a lady of her age; but her son, the Prince of Wales, is quite bald. Had he used Ayer's Hair Vigor earlier in life, his head might, today, have been as well covered as that of his royal mother. It's not too late yet.